

THE EXPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



THE CHRISTIAN DAY SCHOOL

Martin Luther Chapel, Merchantville, New Jersey
The Rev. Herbert C. Meyer, Pastor

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Planning for Freedom

Several important addresses and a number of essays on the "Problems of Our Times," by Ludwig von Mises, have been collected and published in a volume, titled "Planning for Freedom," and may be ordered from,

Libertarian Press
99 W. 163rd Street
South Holland, Ill.

174-pp, \$3.00 (Paper cover \$1.50). Percy L. Greaves, Jr., says in the Jan. 13, 1953, issue of *Christian Economics*; "Dr. Mises has been making important contributions to human knowledge for more than 40 years. He is now without doubt the greatest living authority in the field of economics. He is in the prime of his great intellectual powers.

"We need wise men in every field. They can save us from burnt fingers and scorched souls. We need wise men particularly in economics. We need men who will brave the scorn of professors and politicians who peddle popular panaceas. We need men who can guide us into the path of righteousness where we may all prosper in peace and the service of others. Such a man is Ludwig von Mises. If the world had listened to him, there would have been no 1929 depression or World War II. If it listens now, it can put an end to wars and depressions forevermore.

"But modern men seldom listen to savants who advocate sanity, service, and saving for self and society. They seem to prefer to bear false witness against successful neighbors whose wealth and income they covet. Persistent propaganda permits them to persuade the majority that the State should be used to steal that which they covet. They know not that the well-to-do of our modern age are only the custodians of capital that serves us all. Without capital, private ownership of the means of production and the profit and loss incentive system, we should soon return to the dark ages. The question of our age is freedom or slavery? Each man working for all in voluntary cooperation, or most men working for a few under compulsion."

Readers interested in seeing "Christian Economics" should write to 26 West 58th St., New York 19.

Vol. LV

No. 4

APRIL, 1953

CONTENTS



Faith That Endures	113
Edward Laird Mills	
Household of God	114
Edwin Wyle	
Valued Possession	115
Wayne C. Clark	
Editorials	116
Church Methods	118
What Is A Minister?	
Pentecost	
Men and Missions Sunday	
Redicut Letters	
Rally Day and Birthdays	
Re-Union Services	
The Account-O-Lope	
Sermons	123
Life's Joy	
F. W. Burnham	
Great Faith	
Ralph L. Wagner	
Lamp of The Town	
Richard Braunstein	
Junior Pulpit	122
Heroes	
Illustrations	131
John H. Johansen	
Recent Books	135
Topical Index	141
Buyers' Guide	142

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co. Pub., Inc.,

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y. Copyright, 1953. Entered as second-class matter at the Post Office at Cleveland, Ohio.

Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

Subscription Dept.
The Expositor
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Duncan MacPherson
700 So. Washington Sq.
Philadelphia, Penna.

FAITH THAT ENDURES

EDWARD LAIRD MILLS

THE writer of the Epistle to the Hebrews thus comments on the unique urge which sent forth Moses on a quest of outstanding leadership:

"By faith he left Egypt, not being afraid of the anger of the king; for he endured seeing Him who is invisible."

That faith was not spasmodic; endurance made it unconquerable. The time has come when modern Christians to take stock and find out what extent they have this vital force for overcoming the world.

Faith has proved its worth to Christian peoples for over twenty centuries, although they have exhibited it in varying degrees. The need for it is now obscured for Americans by certain eloquent external facts which demand their loyalty: The statistics of constantly increasing church membership, the scope and variety of organizational activities, the use of costly and commodious facilities and the way in which society at large shows signs of being permeated by the Christian ideas. These are a constant temptation to look only at the things that are seen. The re-acquisition of faith in God is a modern "must."

What Has Faith Done?

Jesus described faith as a grain of mustard seed, which, contrary to all appearances, could produce vast results. He exhorted his disciples to "have faith in God"—not in man, science, prosperity, nationalism or education. The Apostle Paul affirmed that "the just shall live by faith"—a truth which when rediscovered later produced the Lutheran reformation and the Wesleyan revival. Faith is the oxygen of the soul; when a Christian stops breathing it he ceases to live. A religious experience that is timeworn and weather-beaten possesses little value. The wise man will keep "saved up-to-date" as the Salvationists like to put it. Faith ranks with peace and love as a major virtue and believers are urged to seek a unity of the faith. To explore the difference between that and the unity of belief and practice is a major duty of the hour.

Civilization itself is built on faith in the invisible. American railroads were con-

structed by men who were willing to bet that later and unseen developments would make them profitable. Growing out of an invention one of the country's largest corporations offers a much sought opportunity for investment. In the early days that stock was peddled at ten cents a share and there were few buyers. Those who bought profited greatly. The honesty and ability of the borrower count for much in the mind of the banker who makes a loan. Today most of the world's currencies are backed by faith, not gold.

Faith In What?

The worth of faith is determined by its object. Dry oil wells and non-producing gold mines admonish us that faith may be misplaced. Wildcat religions furnish another convincing illustration. The most significant of these today is communism which seeks with some success to enlist the devotion of unsophisticated young people by its insistence upon hatred and the belief that man must live by bread alone. For sixty generations mankind has been struggling to get away from those infantile notions. Why now take the back-track in order to regain ideas whose falsity has been demonstrated?

A well educated Grecian Jew wrote the letter to the Hebrews in the third generation after Jesus' death and addressed it to his conservative coreligionists who were having a tough time. By refusing to worship the emperor they were subjected to ostracism in social life, boycott in business and constant danger of death. The temple had been destroyed twenty-five years before and their priestly leaders were scattered and ineffective. Hence their obvious and poignant despair.

In order to cope with that mood, the unknown writer argues that the old and once useful bases of faith had come to have only a secondary value. New and better ideas had been revealed by Jesus. These are especially needed today when science, philosophy and education have all given misleading directions to the traveler on life's highway. In a recent popular play "Harriet," the heroine—a Beecher and the Beechers were preachers—tells of her optimism when she got away

from the gloom of the Old Testament and began to bask in the sunshine of the New. She thought that the world was getting better until the war (of 1861) threw her back into despair. If such a comparatively minor conflict had that effect, how much greater the impact of our modern jet-propulsion, atom bomb, pushbutton wars? Because of them, multitudes of men have lost faith in God's goodness and in man's potential progress.

When the Earth Trembles

Written in a time of uncertainty and turbulence the essential message of Hebrews is summarized in this verse from Chapter 12: "Yet once more I shake not the earth only, but also heaven, that those things which cannot be shaken may remain." At such a time only a faith firmly held and wisely directed is calculated to endure. The severe earthquakes which visited Kern County, California, in the summer of 1952, constituted a day of judgment for architects and builders. Those who had prepared for trouble, prompted in part by state law, came out gloriously. Those who gambled that quakes would never come were penalized for their negligence by public opinion. That will cost the owners of non-resistant buildings millions of dollars for replacement costs. Faith and gambling are only distantly related.

A New World—Fact or Phantasy?

With faith it may become a fact; without faith it is sure to remain in the realm of phantasy. Only Christians, grounded in a theistic world view and personally conscious of redemptive realities, are in a position to contribute that prerequisite. The current crusade for an "effective international organization" is wholly futile unless undergirded by religion. The establishment of a prayer room at the U.N. is a belated recognition of that fact. The new world will never come floating in on a tidal wave of cocktails. An awareness of God's fatherhood is basic to a sense of human brotherhood. New men are a prime necessity for a new world and only religion can produce them. The Christian faith, though haltingly expressed by a divided church, is a greater force for world peace than any secular organization can be. Some observers are inclined to be skeptical at this point. When Dean Inge was speaking to a reporter about the church some years ago, he remarked that it was an institution where the "half-educated" preach to

(See page 138)

HOUSEHOLD OF GOD

EDWIN WYLE

THE Apostle Paul's conception of Christianity is due to two influences, the first being what he calls, speaking of the very essence of his conversion, "the revelation of the Son of God in me." This was the inner spiritual influence. The second was the story of Christ's career, which at this time had not been reduced to the form in which we now possess it in the four Gospels, but was preserved in the retentive Oriental memories, and told as a story in the gatherings of that age. These were the two influences which went to determine the Christian thought of the apostle.

We are hearing a great deal of the word "ecumenical" in these days, literally it means "of the household," and in the church it means "of the household of God."

The word "ecumenical" will surely have a new meaning for a well-known bishop who received communion as a member of an ecumenical conference that was held in Massachusetts. Kneeling at the communion rail in a great church, he noted that the words accompanying the distribution of the elements were spoken thus: "*Y habiendo dado gracias, le partia y dijo Tomad, comeds esto es mi cuerpo que por vosotros es partido; haced esto en memoria de mi.*" (It was a Spaniard who was speaking the words of I Cor. 11:24.) The hand from which he received the bread was black. "I didn't look up to the face," said the bishop, "but I saw it was the hand of a Negro. It touched me deeply and the effect was cumulative. It came home to me as a living fulfilment of the words of Jesus: 'And I, if I be lifted up, will draw all men unto Me.'" It was an unscheduled episode that gave most dramatic expression to the world-wide fellowship of the household of God.

An airplane had just brought a young man to the conference, who was taken to the platform for introduction. He was a Fijian Islander, with the typical fuzzy-wuzzy head of his people that absolutely refuses to adjust itself to any hat. To the amazement of everyone he replied to the introduction in perfect English. He turned out to be one of the men

(See page 139)

Rappahannock Christian Church
Dunnsville, Virginia

THREE MOST VALUED POSSESSIONS

WAYNE C. CLARK

WHAT are the three most valued possessions of life?

One of them is time. Time is life.

"Dost thou love life?" queried Benjamin Franklin, "Then waste not time, for time is the stuff life is made of."

"Time," said Thomas A. Edison, the inventor and wizard of sound, "is the most important thing in the world." He valued time so much that he considered time wasted if more than four or five hours of the twenty-four were used for sleep.

Time is the most precious possession of life. It is more precious than gold, for that is gold if one has but one hour to use it. It is more precious than love, for that is love if one has no time in which to express it. It is more precious than life, for what is life, as we know it, without time to give it extent?

In the light of this fact, we ought to work with a quiet intensity. We ought to assume something of the quiet intensity that characterized Jesus.

"I must work the works of him who sent me," He said, "while it is day. The night comes when no man can work."

We ought to work with a careful selectivity.

A group of student artists, supervised by their instructor, were trying to catch the fleeting glow of a sunset. As the teacher passed from one student to the other making constructive comments here and there, he came to one who had become involved with a shack in the foreground. He was recently delineating the shingles on the shack while the sunset rapidly changed and began to fade.

"Young man," warned the instructor, "the time has come right now when you will have to choose between shingles and sunsets."

Multitudes of things clamor for attention, many of them are trivial, but time is too fleeting for us to permit ourselves to become involved in trivialities. We must work the works of God while it is day. The night comes when man works no more. Time

wasted in inconsequentialities is lost, and time lost is never found again.

II. Memory is a most valued possession of life.

What is time without memory? What is life lived in the isolation of today? It is only with memory that we enjoy life. It is only with memory that friendship and love have a meaning. It is only with memory that we learn. It is only with memory that time has continuity. It is only with memory that a foundation can be built for the future.

What is the most pleasant part of the Christmas season? Anticipation? Realization? Memory? Each has its jewel-like value, but what would anticipation or realization be without memory? Memory saves those moments . . . small enough to pack away and keep forever . . . big enough to lean on in later years when you are weary.

What is the most pleasant part of your vacation? Anticipation? Realization? Memory? When those long winter evenings come along, you invite in some of your closest friends, and get out your pictures, your home-made movies and colored slides. You may bore your guests to death, but you are having the time of your life, living those happy experiences over again. It seems that time has lent an enchantment to all those scenes and memory paints them in rarest hues.

When old friends get together what are they most fond of discussing? The recent election? The Korean War? Communism? Probably not. Gales of laughter will go up, and a tear will come to the eye and a catch in the throat, as they remind each other of their youthful escapades. Memory has made time worthwhile.

There is a memory that saves.

I remember something that a prominent Christian layman told me during the war. He had a son in the service. He said that one day he got a letter from his boy that went something like this: "Dear Mom and Dad: I thought when I got in the service, away from home, I could cut loose and do whatever I wanted to, but I found out that I couldn't. When I remembered you and our

(See page 139)

The Editor's Columns



From Mountain to Valley

ST. PETER on the Mount of Transfiguration thought it would be an excellent thing if he, John and James could remain there always, in blissful communion with their radiant Lord. Similarly there are many of the baptized who are ready enough to participate in the privileges of church membership without shouldering their share of the responsibility. No complaint can be made against them that they do not attend the divine services, partake of the Blessed Sacrament, and make adequate financial contributions. They are very willing to do these things, but when it comes to sharing their faith with some of their pagan acquaintances, they are frozen to immobility. Yet that is the point of the conclusion to the Transfiguration story: when St. Peter made his foolish request about building some tabernacles on the mountain top, our Lord instructed him that they must go down to the world of men below to minister to the the sick and needy. They were not to be selfish about their privileges; they could not in good conscience remain on the mountain as long as there were people in the valley who needed them. Instead, the first person they met when they descended was a lunatic boy who was frightfully in need of the Saviour's healing power.

Christians are constantly in danger of assuming that when the redemptive process has included them, it has reached its terminus as far as they are concerned. But this is a selfish and indolent attitude. The purpose of the Holy Ghost is not only to bring us into the Kingdom, but, beyond that, to use us as instruments for the inclusion of other people. We are committed by our baptism and by the faith that is within us to pass the good word of the Gospel along. Being human, we should prefer merely to maintain the wonderful communion with God established by the Word and Sacraments. However, we are more than human: there is within us a superhuman, supernatural quality which, if the intention of God is realized, will move us to share our spiritual blessings with others. There are people in need of what we have. After our mountain-top experiences with Christ in the church, it behooves us to supply their need.—*Herbert Lindemann.*

Great Works

Words are potent things! Spoken words can be fatal enough when they are what was once likened to a two-edged sword. But there is a permanence to the printed word which is difficult to get out from under, should the day of regret come . . .

Today the average minister, if there be such a minister, is greatly concerned about man's indifference to the pleas of the Church. It is a hard generation of men we of the ministry have to deal with. As frequently as not, while I admit of the Old Adam, man's reaction to the Church and its ministry is based upon what it has seen the Church and ministers do and what the latter have said, from the pulpit and in the daily walks of life. The fact is, that what the Church and/or the minister does, may be just as effective in either filling or emptying the pews as what he says. A combination of both often suffices to set souls in a permanent anti-church mold.

Over-organization remains now as ever, one of the greatest obstacles to church membership and participation for the many. When a congregation lists a dozen organizations that may run from prayer groups to dancing classes and bridge parties, which, incidentally, are more often found than the prayer groups, you are likely to find in such a parish that the Pastor has circulated announcements to the effect that those of his flock, or outsiders, who wish to consult with him will find him in his church office from 11:45 A.M. until Noon on Wednesdays. Soul talks with the pastor, at other times, may be had by special arrangement.

So it is not wholly unexpected or surprising to find a small item in a metropolitan newspaper, announcing the dedication of a \$100,000 educational building. They are common and multiply the spiritual confusions of a parish for them who still think of the Church as the board around which they may gather for soul nourishment and refreshment.

But it is rather startling to read that the new educational building "was described as a fortress of Christianity with which you can do greater works for your Lord than Jesus did in His entire ministry."

Simple Rules

When a County Judge recommends old-time preaching as a crime deterrent, I wonder he is not giving voice to reaction of any a parish flock, which for some reason is gone unexpressed.

I know well that we of the ministry like and do reserve rather largely for ourselves, every option pertaining to the subject of our weekly pulpit homily. We inherently, if mildly, resent any suggestion which might deny us that freedom of choice. Wouldn't the family doctor resent any lay suggestion as to how he should treat this patient or that? Couldn't the artist in oils rightly resent another who would presume to mix the pigments on his palette? Would not the goldsmith resent suggestions as to his methods?

Of course, and rightfully. But the parallel is not quite parallel for there are probably more elements entering into a minister's method of sermonizing than into any other professional or occupational practices.

So, many a minister learning of Judge Fisher's suggestion that "clergymen step down from the pedestal of theological theory and deal frankly with such Biblical admonitions as 'Thou shalt not steal'" will feel that the good judge might well stick to his legal last, while they stick to theirs.

Yet the Judge is voicing normal reactions which I have received from parishioners of my own and others, far more frequently than can permit full comfort or assurance anent a pastor's first duty by his parishioners.

"The Ten Commandments," says the Judge, "are simple rules, understandable and practical, and so are many other rules of conduct set forth in the Bible." So should, so must every sermon be which is aimed where sermons presumably are to be aimed. Unless a sermon be *simple, understandable and practical* as an arrow shot into the air which rarely if ever reaches the true target.

Camp Termites

We bought an old one-room camp and kitchen lean-to in 1921. As the years rolled along, father, two brothers and I worked at putting up a new addition, each year, around the original one room. Everything went well for a number of years until we had a nine-room camp of which we were very proud. But the summer we returned to open camp and discovered that in the rooms of the old section, everywhere we looked, were little piles of sawdust on the floor. We could not understand the cause of this peculiar situation until

in our sweeping we began to find the dead bodies of black ants, or termites. These termites are great lovers of old wood and make their living by burrowing into the center of the boards and eating them out, leaving only a shell of a board. The termites had left the new sections of our camp entirely alone, but had eaten out the goodness of the old section, leaving it weak and dangerous.

Termites can get into our lives the same way, and eat out the goodness, leaving only shells which are weak and dangerous. Let us remember the words of His parables: "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse."

Now we leave no rotten wood around for the termites to get at. We only build with the best and the termites go somewhere else to work their destruction.—*Carlton Van Ornum.*

Prayer For Forgiveness

Forgive us, Lord Jesus, for the things we have done that make us feel uncomfortable in Thy presence. All the front that we polish so carefully for men to see, does not deceive Thee. For Thou knowest every thought that has left its shadow on our memory. Thou hast marked every motive that curdled something sweet within us.

We acknowledge—with bitterness and true repentance—that cross and selfish thoughts have entered our minds; we acknowledge that we have permitted our minds to wander through unclean and forbidden ways; we have toyed with that which we knew was not for us; we have desired that which we should not have.

We acknowledge that often we have deceived ourselves where our plain duty lay.

We confess before Thee that our ears are often deaf to the whisper of Thy call, our eyes often blind to the signs of Thy guidance.

Make us willing to be changed, even though it requires surgery of the soul and therapy of discipline.

Make our hearts warm and soft, that we may receive now the blessing of Thy forgiveness, the benediction of Thy "Depart in peace . . . and sin no more." Amen.—*Peter Marshall.*

The February Expositor

I received your February issue of *The Expositor*, and I don't see how I can do without it any longer, so please put my name on your mailing list again. — C. C. M., California.

THE CHURCH *at* WORK



What Is A Minister?

Ministers are as human as anyone. What special right have they to respect and attention?

To answer that, we must ask another question. What is the church?—It is a divine organization, created by our Lord to make the Word of God known to men. But the Word of God does not proclaim itself automatically in the church. There must be men who are especially appointed to preach it. From the earliest days of the church, beginning with the twelve apostles, men have been chosen and trained as ministers of the Word.

Ministers are men called by God to be His spokesmen. We believe that ministers are divinely called. To some the call came when they were schoolboys. At an early age they became convinced that the ministry was their work. Others did not reach such conviction until later in life, perhaps not until they had completed their training for some other work.

The church must carefully consider each candidate for the ministry to determine whether he has been truly called. A committee of ministers interviews each candidate thoughtfully. The church through its theological seminaries provides the candidates for the ministry with a thorough education in the Bible. When a young man completes this training and receives a call to some field of work, such as to become pastor of a congregation, he is ordained.

Ordination does not make a man a minister. A man becomes a minister because he has been called. Ordination is the ceremony by which the church declares that it believes a man has truly been called and prepared for the ministry. It places the stamp of approval of the church on men who are called.

The minister's first and foremost business is to preach the Word of God. He may be a true friend of his people, a helpful advisor, a good man, as any Christian should be. But a

minister must be judged primarily as a faithful spokesman of God's Word.

The pulpit is not the only place where a minister teaches the Word of God. Sometimes the man in the pew feels that the pulpit is too far away. He would like to talk with the minister about the Christian Faith in the privacy of his own home. Perhaps there isn't enough such conversation in our congregations. This is real pastoral visiting, when a minister is urged by his people to come to their homes to talk about the problems of their spiritual life. Just ordinary calling, consisting of conversation about everyday affairs, is all right. But it is no essential part of the minister's work.

In times of special need, illness or serious trouble, the pastor's visits are especially important. The pastor does not come merely as a friend. He comes because the Christian gospel has power to comfort and strengthen people who are in difficulty, and he is the minister of the gospel.

Our ministers can be very useful to us in all the circumstances of our lives, if we realize that they are just as human as we are, but have been assigned by God to the very special task of awakening and strengthening us in our Christian faith.—*U. L. C. A. Bulletin.*

1954 Scripture Art Calendar

This strikingly attractive 1954 Calendar, with Scripture Texts for *every day* of each month, deserves a place in every Christian home. Advance orders will be accepted by the publisher, Standard Publishing Company, and we understand that shipment to local dealers will begin in July, 1953. Here is one way the greatly desired habit of daily Bible reading may be established in the average home.

Mother's Day Program Materials

A complete collection of Program Materials for Mother's Day, under the appealing title, "HONOUR THY MOTHER," arranged

P. Henry Lotz and Grace Chapin Auten, available through Abingdon-Cokesbury Press, a copy, will be a welcome and cherished help to thousands of Church groups. The book contains familiar, well-loved tributes to others, and many new ones; program outlines include hymns, poems, recitations, Scripture, prayers, litanies, menus and ideas for decorations. Do not miss this practical help.

Men and Missions Sunday

Laymen's Missionary Movement of North America, Inc., 19 South La Salle Street, Chicago 3, Ill., announces the 23rd Continental Annual observance of Men and Missions Sunday, October 11, 1953, theme, "Alerting Men for World Missions." The **HANDBOOK** being prepared for 1953-54 will serve as a "Speaker's Manual" for the observance of Men and Missions Sunday, and for programs on Missions throughout the church year. October 11, 1953, is also the opening day of United Churchmen's Week, October 11-18, 1953.

Pentecost, May 24, 1953

Pentecost Sunday helps for Ministers and visitors are available from World Council of Churches, 156 Fifth Avenue, New York 10, N. Y., include a 2-color poster and church bulletin cover, blank on inside for local use, and feature the theme "ONE IN CHRIST—WHAT THE WORLD MAY BELIEVE." and postage for the poster, and \$1.50 a hundred for the bulletin covers; ask for "The Bookshelf" listing other printed and audio-visual material. Texts, Hymns, and Prayers, historic facts about Pentecost (Whitsunday), Festival Service of Pentecost, by Rev. Robert E. McCock, pastor, Church of the Redeemer, New Haven, Conn., June, 1952, (with helpful notes dramatizing the coming of the Holy Spirit). Lengthy review of "The Christian Experience of the Holy Spirit," by H. Wheeler Robinson, Nisbet, London, 1928, 10th edition, 1952, 288 pages, sermon materials, Prayer for the Assembly, Liturgy and quotable poems.

On the Mississippi

The above is the title of a 615 page volume depicting the colorful and controversial forces that shaped the early history of the Lutheran Church—Missouri Synod,—how Lutheranism originated in Missouri, when a small band of Saxon-Germans left their beloved homeland in 1838, sailing in 5-ships from Bremerhaven, through the Gulf of Mexico to New Orleans, and by river steamer up the Mississippi to St. Louis, and then to Perry County,

Mo. Walter O. Forster, Ph. D., Associate Prof. of American History and Int'l. Relations, Purdue, author of this fascinating story of a great religious movement, gives a frank and revealing account of the pioneers who came to the West to build a "Zion" in the New World. Cloth bound, 615-p, Concordia Publishing House, \$4.00,—a book for pastors, teachers, students, and church workers.

Redikut Letters for Display Use

Die-Cut cardboard Letters, in nine popular sizes, ten standard colors, and uncolored cardboard letters for later coloring, may be purchased from The Redikut Letter Company, 185 North Prairie Avenue, Hawthorne, Calif., in any bulk quantity assortment desired, sizes and colors needed, or in the standard 260 assortments or 520 assortments.

Pell's Notes, 1953

You may wish to avail yourself of Sunday School Lesson Helps found in **PELL'S NOTES**, available from Robert Harding Co., Inc., Room 509, Richmond Federal Bldg., Richmond, Va., single subscription one year, \$1.00; special rates for 5, 25, or more copies. Write for information.

Rally Day and Birthday Greetings Fold-Up Story Book, and Filmstrip Series For Pre-School Children

If you have not examined Rally Day Cards, Birthday Greeting Cards, and other materials for use in working with preschool children, ask your dealer about them, or write for samples to Standard Pub. Co. Ask for information on the "Fold-up Story Book, and Filmstrip Series on God's Gifts, Stories About Jesus, and Favorite Bible Stories."

Reunion Services

Reunions have their functions in every group, especially in parish activities, where emphasis is placed on specific spiritual experiences, confirmation classes, missionary groups, etc. Some churches emphasize group activities among young parents, grand-parents, and over-sixty membership, giving opportunity for recognition to the individual church member, that is, allowing the *personal touch* so often lacking in our haste and hurry to attend to the business side of our church work, rather than the human and spiritual needs. How many members are there on your membership roll who yearn for a cordial greeting from a fellowmember, not followed by a request for money? How often do you greet members, as pastor, apart from the after-service handshake at the door?

A NEW Church Offering Envelope

It was Emerson who said "If a man will make a better mouse trap, the world will make a beaten path to his door." The same doubtless applies to other important inventions. Within the last several years, John Taylor, a printer whose plant is located in the little inland town of Lisbon, Ohio, conceived a better church offering envelope. He enlisted the interest of Dr. Norman E. Nygaard, Presbyterian clergyman and frequent contributor to the *Expositor* over a period of thirty years. Dr. Nygaard brought to the problem of preparing such a church envelope his own experience in the ministry and the more recent experience as director of church fund-raising campaigns.

Last year for the first time this new type of envelope "THE ACCOUNT-O-LOPE" was put to use in a number of churches. All but one of the churches were tremendously interested and have brought back enthusiastic reports of the reception of the envelope.

The envelope has an entirely different appearance from the old church offering envelope which was enclosed in a carton. It appears in trim check-book form and must be torn out from the book in exactly the same way that a check is pulled from its fold. It has a tab on which a record of the contributions is made together with the balance which is owed, a simple matter of subtraction similar to that which a person does when writing a check. The same record appears on the face of the envelope.

This cuts down the possibility of controversy between the church treasurer and the individual contributor to a minimum. If there is any difference of opinion in regard to the amount which a contributor has promised to give to the church, it can be checked immediately.

The envelope is also very convenient in that it employs a self-sealing adhesive. By mere pressure the envelope is closed. The envelope is also more easily opened by the treasurer although the contributor is able to seal it very firmly merely by pressing the edges.

In John Taylor's little printing plant he has been able to keep up with the orders, but he reports that they are pouring in at a considerable rate each day and before the year is over, it is possible that some orders will have to be refused. When orders are sent they are subject to confirmation before acceptance.

The distribution of the envelope is on the following specific basis:

John Taylor, Printer and Episcopal layman, has undertaken the distribution for his own denomination; Dr. Nygaard, Presbyterian Clergyman,



THE ACCOUNT-O-LOPE

national distribution to Presbyterian groups.

Other denominations are served geographically. Orders from churches in the eastern part of the U.S. go to

John Taylor, Printer
Box 155
Lisbon, Ohio

and orders from churches in the western part of the U. S. go to

Dr. Norman E. Nygaard
Box 131
Encino, California

Inquiries regarding the new form of offering envelopes, "The Account-O-Lope" are cordially invited, acknowledged, and information sent.

Dear Editor:

It may help a little to send \$3.00 renewal fee for *The Expositor* now, instead of waiting until December. These are hard times for editors, with costs so high. Your work is EXCELLENT.

"God lays a little on us,
Every day,
And never, I believe,
On all the way
Will burdens bear so deep,
Or pathways lie so steep,
But we can go,
If by God's power
We only bear the burden
By the hour!"

—Rev. and Mrs. P.R.B., Conn.

Dear Friends:

Feb. 19, 1953

Please find enclosed a money order for the renewal of my subscription to *The Expositor*.

This year marks my 25th as a subscriber to this inspiring and helpful magazine. *The Expositor's* coming each month is like the visit of an old friend.—E.L.A., Massachusetts.

St. Sofia
Greek
Orthodox
Cathedral,
Los Angeles



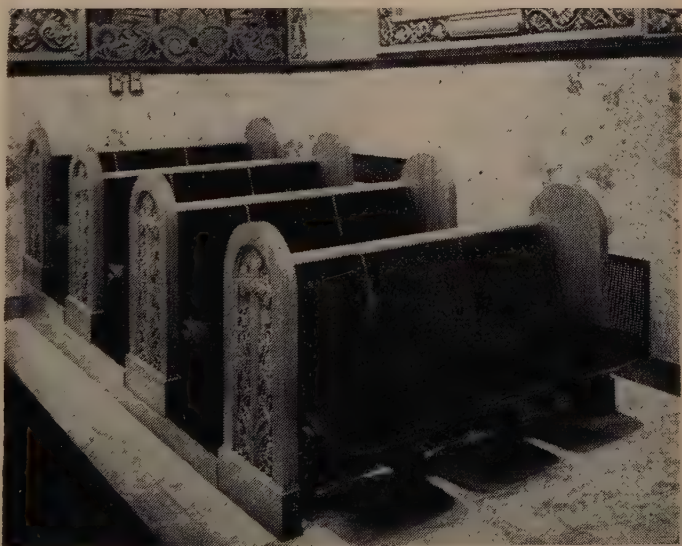
Archbishop Michael, spiritual leader of the Greek Orthodox Church in the Western Hemisphere,



terior view of St. Sofia Cathedral, showing Bodiform Pewing with especially carved pew ends furnished by the American Seating Company, Grand Rapids, Michigan.

+ + +

Additional interior view of Sanctuary with combination seating church pews with upholstered ends furnished by American Seating Company.



sphere, was quoted in the Los Angeles Times of August 7, 1952, on the opening of the \$2,000,000 cathedral, in a letter to Charles E. Skouras, theatre magnate, congratulating him on the success of the fund raising drive for the new edifice, saying, "As its counterpart at Constantinople was the representation of the ethereal majesty of the Greek Orthodox church of Byzantine Empire, so St. Sofia, built by your personal initiative and efforts will be the glorification of the Greek Orthodox Church in America."

Assisted by five bishops and twenty-four priests, Archbishop Michael officiated at the solemn five-hour consecration service. The 'Opening of the Doors' services (The Anoixtheria) were conducted in late September, and vesper services each evening through the week.

JUNIOR PULPIT

Heroes!

The word "HERO" is one we all learn very early in life, not only from conversation in our homes, but in school, the "funnies," the radio, the playground, and TV. Few of us know that anyone who stands out for winning in any contest has had to prepare or train for that for a long, long time. Most of us are familiar with the Winning Event only; we are not familiar with the many efforts made during the long period of training, and we are apt to think that this good fortune *just happened* to someone.

A little study will show us that things like winning in any phase of life is not an accident; it is the result of planning and much effort. In all this, there is one necessary thing that we skip over most of the time, and that is *discipline* or *denial*, and since these are big words, some of us may not even bother to learn them, or learn their meaning.

Since *discipline* or *denial* are a part of every life, we cannot learn about them too early. Let's take a look at them now, and see how close they are to us *all the time*, even though we may not know it. Discipline is a part of every decision we must make, every hour of the day. If you want to learn things, be a good student, you must study, and right here you are faced with the decision of whether you want to study, and be a good student, or whether you want to play, run about the streets, or spend your time as someone else may choose for you. YOU must make the choice yourself. Earning good grades in your school work means that you must study. In order to do that, you must give up many other things. If you want to be a musician, you must study and practice many, many hours, and it is up to each one of us to decide whether we want to deny ourselves other things, in order to achieve the goal we have set for ourselves.

This same law of life applies to being a good Christian, and the best time to learn that is when we are children. Being a good Christian means that we are willing and anxious to be as nearly like Jesus Christ, as we can be. Is that easy? No, it is just the opposite, it is anything but easy, it takes a long time to train our minds to be ready to make the right and many times the hard choice about our acts. It is always easier to go along with the people with whom we live, go to school, play; it is never easy to say "NO!" to yourself, when others plan to do something, even though we know it is wrong, but in order to be

true to ourselves, and to be true to our promises to God, and His Son, Jesus Christ, we must l-e-a-r-n to say "NO!" to things that are wrong, and "Yes!" to things we know are right in God's sight. We spell out that word, "l-e-a-r-n," one letter at a time, because that is just exactly what we do in life, we learn one step at a time. If we have learned to say "No!" once, the next time is easier, and the next time easier still, just as you do in learning anything from roller-skating to playing the violin. Every time we do it right, we find the next time easier, and each time we repeat it, we have won another step, and as we go along, we find it easier and easier to do the right thing. If we *fail* to make the right decision, we just make it harder for ourselves the next time.

With this in mind, each one of us can make up our minds now, today, that our choices or decisions on every question—from health, clean speech, telling the truth, on down through the list of activities we take part in every day—will be made right, as Jesus teaches us to do, knowing that starting right is the first step in winning; we know also that *doing* right, will become a habit after a time, and then we are on the road to whatever goal we wish to reach. Making the right start is hard; keeping up the right way is not easy at any time, but it becomes easier with every step in the right direction. Do we know now why there are so few *winners*, so few *heroes* in everyday life? That's right, there are so few, because few have what it takes to stick to the decisions that keep them on the winning path. Do we have what it takes? Of course we have, if we want to use it, and stick to it. Does it look like a big job? Yes, it does, but what does that matter, when we know that God wants us to choose the right way, and He promised every one of us that He would be right there to help us, when he said, "I am with you always." (Matt. 28:20). If we remember that promise every time we have a decision to make, we shall never fail, because we know that God does not fall down on any promise; if we believe His promise, we can't fail to win, no matter what the goal.

Speeding on U. S. streets and highways injured killed 13,430 men, women and children.

Speeding on U. S. streets and highways injured nearly 600,000 men, women and children.

In 1952, 8,650 pedestrians were killed in U. S. traffic accidents.

In 1952, 265,430 pedestrians were injured in U. S. traffic accidents.

Twenty-five per cent of all drivers involved in fatal auto accidents in the U. S. last year were under 25 years old.



The Pulpit

LIFE'S RESERVOIR OF JOY

F. W. BURNHAM

John 15:11; Psalm 16:11—

IF ONE can discover the secret of joy, and keep it, he thereby solves one of life's major problems. Arnold Toynbee, the eminent English historian, said at Martinsville, June, 1952.

"Life is struggle and pain and we must live with our troubles. Security and prosperity are not a normal state of human affairs. They are like ice cream or a coke on a hot day—nice but they don't last. However, one can't be blamed for trying to get them again."

Now I declare that is like looking at a checker-board and saying that it is all black except for the white spots on it. Would it not be just as true to say that the checker-board is all white except for the black spots on it? May we not learn to live with our joys as well as having to live with our troubles? Jesus said: "Your heart shall rejoice and your joy no man taketh from you."

Joy is mentioned fifty times in the four Gospels, seventy-one times in the N.T.; 82 times in the O.T., not counting the words "joyful" and "joyous."

Joy is not mere happiness. The very word happiness is derived from "hap," meaning that which comes from chance or good fortune. Happiness is laughter and fun. Joy is an abiding inner condition or state of being. Happiness is like a little brook which runs only today; but may dry up tomorrow. Joy is deep as a river which abides the seasons of drought. It cannot be destroyed by temporal adversity. It may be stored up against the day of trial, as water is stored in a reservoir.

In our time vast sums of money are being expended for the construction and maintenance of land reservoirs to conserve water for irrigation and for the development of hydroelectric power. We have some small ones in Virginia; but in the more arid sections of the

West, gigantic projects have been under construction for years.

It was my privilege, some years ago, to visit one in Arizona, some eighty miles Northeast from Phoenix, up the Salt River Valley. There where that little river had broken through between two mountains our government had constructed a strong, high barrier, creating a lake thirty miles in extent which impounds sufficient water to irrigate the desert valley below, around Phoenix, for a period of three years, even if there should be no rain or snow upon the mountains for that length of time. The reservoir thus transforms the desert into a veritable garden of productivity and loveliness. All the little rivulets of the mountain region, which of themselves would be insufficient for irrigation, contribute to that stored-up supply in the reservoir.

The Psalmist, meditating upon man's relation to God, exclaimed; "In Thy presence is fullness of joy." When and how do we find joy in the presence of God? Was the Psalmist thinking of heaven and the hereafter? Not likely so; for in the Psalmist's day the hereafter was "sheol," a dark and dismal underworld, not a place of joy. More certainly, he was speaking of the joy in God's presence here and now. What does he mean by that? Observation and experience should help us understand.

Here is a little child at play in the doorway of a modest home. Mother is just inside an open window. Every now and again the child comes and calls, below the window: "Mamma, are you there?" and Mother answers, "Yes, child, Mother sees you, go and play." And so the afternoon glides by until, weary with play, the little one comes and lies down beneath the window and falls asleep; then Mother comes out and carries him to his little bed. His joy was in living in the presence of Mother. Without the certainty of her

Christian Church
Richmond, Virginia

April, 1953

Page 123

presence his joy would instantly have turned into fear and uncertainty.

Or here may be a young man drafted into the armed services of his country. Training in an army camp, or fighting in war is serious business. As he sets out from home he carries in an inside pocket a picture of his mother, father and sweet heart. In camp he has to obey orders, and share life with his buddies. Now and then he finds time to write a short letter home. If he is wounded in battle his first concern is to have word sent to his parents that the injury isn't too bad. In spite of all the hardships of army life and warfare he is living in the presence of *mother* and *father* and *sweetheart*,—an unseen,—but *real* presence.

Or again, here is a busy man, an artisan, an executive, or a professional man. He has a young family. At breakfast they have a few moments of devotion together, then he is off to his work or place of business. All day long he is busy with his affairs. Now and then it occurs to him that he is here on the job primarily because of his devotion to that little family. If opportunities come for change or advancement he takes the family into consideration. He doesn't talk much about them; but he is really living in their presence. I once knew of a banker in a mid-west city who kept a certain glass paper-weight on his desk. His instructions were that whatever else had to be permanently removed that paper-weight must always be there. Encased in it was a curl of golden hair from the head of his little daughter who had been taken by death. He was living in the presence of that child, whom he hoped to find again in the Better-world.

Just so the christian lives in the presence of God. He does not go around talking about God. Perhaps he seldom mentions the name of God; but in the background of his consciousness God abides. In secret he holds converse with the Heavenly Father. His plans are infused with a *God-consciousness*. Sub-consciously God determines his course of life, and therein he finds his sustaining joy. He has a stored reservoir of inner peace and inspiration. When he finds himself hindered, checkmated in his laudable undertakings, he does not get angry and lose his temper. He calmly pursues his way, drawing upon his reserves of power. In his heart he echoes the affirmation of Habakkuk: "Yet I will rejoice in Jehovah. I will joy in the God of my salvation." If he is a protagonist for some righteous cause, some truth which needs advocacy or defense, and the evils which oppose it flame anew, he is not discouraged. He is sure that

right has in it the power of God which must prevail. If in his efforts to achieve christian character he struggles with temptations he knows whence his help cometh. To him trials work discipline even if achievement is delayed. If called upon to suffer he finds comfort in his affliction. It does not rob him of his joy, because God comforts him "that he may be able to comfort others who may be in any affliction by the comfort wherewith he himself has been comforted of God," as said the Apostle Paul. His light affliction seems but for the moment.

In God is found the reservoir of joy against our incompleteness. Just as a great reservoir of water stores up the contributions of a thousand little streams, which of themselves would be lost and useless on the desert, and makes them part of an inexhaustible supply, so our little accomplishments and our little joys, carried up into God's store of grace for all mankind, enrich the joy of others and save us from futility.

One day the passenger liner United States came into New York harbor breaking all previous records for Atlantic crossing and several hours ahead of its British contestant. That was a thrilling maritime achievement. Each passenger on that ship sensed the joy of it. One such passenger after disembarking might have departed for home immediately, satisfied with just his own joy in the experience. But if he tarried an extra day in the metropolis and joined in the rousing welcome which the city gave to the ship's captain and crew, then to his own individual joy might have been added the joy of the nation. In like manner the christian may bring his personal joy in the fellowship of his church and make it a part of the joy of that wider, world-encircling community of believers. It thus, being redeemed from its incompleteness, becomes that "fulness of joy" in the presence of God. May not that be an earnest foretaste of that final joy when the kingdoms of this world shall have become the Kingdom of our God?

Out of this reservoir of joy in God flows that joy of which Jesus gives us the assurance. Here is something which the world can neither give nor take away. "My joy shall be in you," said Jesus, "and your joy shall be full." Adversity cannot despoil it. A soldier back from the war and in a hospital near his home had advised his intended bride not to visit him because he was so badly wounded. But she came. He suggested that she could consider herself freed from their engagement because of his condition; she said "No, i

It will be our joy to share this misfortune together."

What results to our personalities may we expect to proceed from our drawing joy from the reservoir of God? Doubtless there are many; but two, at least, seem of primary importance—*dignity* and *humility*. Dignity in that we are capable of finding our joy in God, which could only be because we are made in His image. Said the Apostle Paul: "The Spirit beareth witness with our spirits that we are the children of God." But humility, seeing that God has granted us this high privilege. By us, I mean you and me. In that most remarkable correspondence between Elizabeth Barrett and Robert Browning, when she and that, in spite of her father's protests and her own ill-health, Browning was going

to make her his wife, it is said that she wrote: "I do not know what I have ever done that God should have bestowed upon me so great happiness."

I have heard the elder Gipsy Smith preach many times. When recounting his own experiences he often repeated the utterance: "Who am I that God should have called a Gipsy lad to share this great joy of bearing His message to the children of men!"

And so of every one of us. Who are we that the joy of fellowship with God should be our privilege? Herein is our dignity and our humility.

Is the Holy Spirit calling you to share this joy? There is an inexhaustible supply awaiting you.

— + + —

How Great Is Your Faith

RALPH L. WAGNER

Matthew 15:28—"Great is thy faith; be it done unto thee even as thou wilt."

GRACE be unto you and Peace from God our Father and the Lord Jesus Christ, as we give thought to the theme: "How Great Is Your Faith?", basing our thinking on a part of the concluding statement of a thrilling experience in our Lord's Galilean ministry.

This is a positive statement, and yet our theme is in the form of a question, "How Great Is Your Faith?"

When we delve deeply into this inspiring miracle of our Lord's Galilean ministry, we receive that by His words, and more especially by His actions, Jesus was really asking the question, "How Great Is Your Faith?", and in a threefold manner.

First, it was asked of a distressed mother; second, of His own disciples; third, by proclamation of the truth, it is asked of His present-day disciples, you and me, and all other professing Christians of the present day.

First, by His words and actions, Jesus is asking the question, "How Great Is Your Faith," of a distressed mother.

Who was she? Matthew tells us that she was a Canaanite woman, and Mark adds that she was a Greek or Gentile of the Syrochanaan race. Plainly she is not one of the

Philadelphia 4, Pennsylvania

Children of Israel, but a Gentile living near Tyre and Sidon.

And yet she has come to Jesus, the Jewish teacher and healer. This required no little boldness, or should we say "courage," for it was generally known that the Children of Israel had no dealings with Gentiles.

Therefore, the woman's boldness or courage can be accounted for only on the supposition of some great need, great enough for her to rise above the restrictions of race and seek help where she could find it.

She has no personal physical ailment requiring the ministrations of the Great Physician, and yet her plea is personal, "Have mercy on me, O Lord, thou Son of David."

It is a vicarious plea, for she adds: "My daughter is grievously vexed with a demon."

Her daughter's condition could have been physical or mental, or both. The indications are that it was an aggravated case of epilepsy, incurable by medical science even in our day.

The Master's response to her plea was to all intents and purposes an asking of the question, "How Great Is Your Faith?"

Her faith was put to a three-fold testing. There was no immediate reply from the Master, "He answered her not a word," but she continued pleading to the extent that His disciples besought Jesus to send her away.

His reply to them was a second and further testing of her faith, for he repeated to them and in her hearing the commonly accepted restricted idea of the Messiah, "I was sent only to the lost sheep of the House of Israel."

Even this does not stop her, for falling to her knees, she implores, "Lord help me!—heal my daughter!"

Then follows the third and most severe

testing of all, for the Lord's reply is again a repetition of the prevailing notion concerning the mission of the Messiah:

"It is not fair to take the children's bread and throw it to the dogs," He says. In this there is an echo of a cruel and ugly expression then current, which was the disdainful expression, "dogs of Gentiles."

If a woman's faith can rise above this supreme testing then it will be refined indeed—and it does!

Forgetful of her own feelings and thinking only of her little daughter's great need, with a mother's fine intuition and ready wit, she replies:

"Yes, Lord, yet even the little dogs, the children's pets, eat of the crumbs that fall from the master's table."

In other words, I make no claim to the promises made to the Children of Israel; all I ask is just a little share in your love and mercy; just a little word, and I know my daughter will be healed.

Her faith has met the supreme test: love, devotion, perseverance has prevailed, for the Lord turning to her with a look of great admiration, says:

"O woman, great is thy faith; be it done unto thee even as thou wilt." And her daughter was healed from that hour.

Second: HOW GREAT IS YOUR FAITH? This question also confronted the disciples, for they were witness of all that had taken place. They had seen and heard all that Jesus had done for this Gentile mother and her ailing daughter.

In the case of the disciples the emphasis would be upon the adverb "great." "How GREAT is your faith?"

These men were very proud of the fact that they were sons of Abraham, to whom the Divine Promises had been given!

There was nothing wrong in that in itself, but for the fact that over-weening pride had made them self-righteous to the extent that they looked down with contempt on all who were not children of Abraham in a physical sense.

This self-righteousness gave rise to spiritual near-sightedness, if not actual spiritual blindness. They were blind to the full extent of the promise made to Abraham:

"In thy seed shall ALL the nations of the earth be blessed!" This promise is repeated three times in Genesis.

After the originally exclusive Simon had become St. Peter, in his defense before the Sanhedrin, he puts the emphasis where it should be:

"Ye are the sons of the prophets, and of the Covenant which God made to your fathers, saying unto Abraham, And in thy seed shall ALL the families of the earth be blessed."

Tragically exclusive Saul of Tarsus, after he becomes St. Paul, the Apostle to the Gentiles, makes this same point of emphasis—a distinction between Israel after the flesh and Israel after the spirit.

Just what does "Israel" and the House of Israel mean? The answer is to be found in the thrilling experience at Peniel.

See Jacob in sore distress at the Brook Jabbok. A man is wrestling with him—wrestling with him all that night, until the break of day.

It is no mere man, for Jacob finds before all is over that he is wrestling with an angel of God. The angel might go away without blessing the patriarch.

Jacob cries in the very desperation of his need, "I will not let thee go, except thou bless me!" The victory is won, the blessing is granted, and these words are added:

"What is thy Name?" "Jacob." "Thy name shall be called no more Jacob, but Israel (i.e. A Prince with God); for as a prince hast thou power with God and man, and hast prevailed."

Is it not a fact that "a Prince prevailing with God in prayer" is a title which cannot be confined to one man or to one race, but in the larger sense applies to any man or woman of any race who prevails with God in prayer?

Take the Syrophenician woman of our Gospel Lesson. Was she not a "princess prevailing in prayer" to the extent that her prayers were answered in the healing of her daughter.

This whole incident was an asking of the disciples the question, "How GREAT is your Faith?" and surely their faith was far greater and broader than it had been before this object-lesson in connection with the Syrophenician woman.

Third: HOW GREAT IS YOUR FAITH? This question is finally and logically asked of us, of you and of me, our Lord's present-day disciples.

For us, the first implication of the question is this, How WIDE is your Faith? Is true faith confined to the _____ church? There are certain branches of the Christian Church where even today the opinion is held that true faith is confined to that particular branch of the Christian Church.

In an even wider sense, we might ask, Is true faith confined to Christian American and the still Christian parts of Europe? Manifestly it is not. True Faith is found on all the con-

nents including Asia and Africa.

Today, some of the most thrilling examples of true faith are to be found in India, China, Japan, and S. Korea,—particularly in China and Korea, for there true faith is being tried by fire, through persecution, imprisonment, torture, and in many cases martyrdom.

When through fiery trials,
Thy pathway shall lie,
My grace all sufficient
Shall be thy supply.
The flame shall not hurt thee
I only design
Thy dross to consume
And thy gold to refine!

How great is your Faith? Here at home, in this heaven-blessed land, the further implication is, How PERSEVERING is your faith?

It was persevering faith on the part of Jacob at the Brook Jabbok that won for him the title of "A Prince prevailing in prayer with God."

It was persevering faith and prayer on the part of Hannah that gained for her a much desired son who was to become the great Prophet Samuel.

It was persevering faith on the part of the Syrophenician woman who through direct prayer, persevering petition, won the restoration of her daughter.

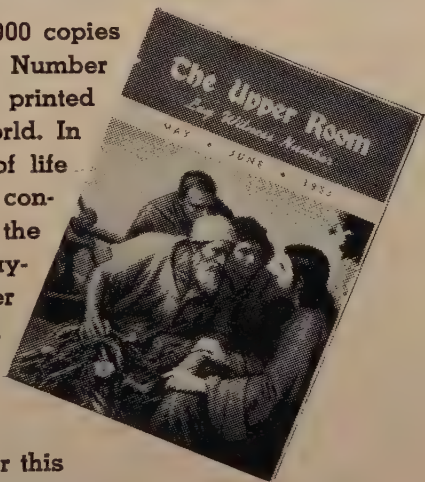
It was persevering faith and prayer on the part of the Great Reformer, who spent entire nights prostrate in prayer on the cold stone floor of the monastery that won for the modern world its cherished religious freedom.

It was persevering faith and prayer on the part of the Father of our Country on his knees in the snow at Valley Forge that won our national freedom.

It was persevering faith and prayer on the part of the Great Emancipator on his knees in the White House that preserved us as a united people.

Again, through The Upper Room, Laymen Witness for Christ

This year, more than 2,500,000 copies of the annual Lay Witness Number of The Upper Room will be printed and sold throughout the world. In it laymen from all walks of life give their testimony and contribute of their faith. All of the daily devotions in this May-June number of The Upper Room are written by laymen for the help and inspiration of other laymen of all denominations.



Send your order today for this special issue of The Upper Room. Ten or more copies to one address, 5 cents per copy, postpaid. Single copies, 10 cents. Individual yearly subscriptions (6 issues) 50 cents, two years \$1.00. Special pocket edition for men in the service and for youth at the same prices.

THE UPPER ROOM

The World's Most Widely Used Devotional Guide

1908 Grand Avenue

Nashville, Tennessee

Happily persevering faith and prayer is once again coming into our national picture. It presages an era of good feeling; the end of strife, and the restoration of "peace on earth and good will to men."

Undergirding it all is the supreme example of persevering prayer — the Divine Son of God on His knees in prayer in Gethsemane.

"And being in an agony, he prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground."

Jesus prevailed in prayer, accepting the will of God for our sakes, and for our salvation.

How great is your Faith? How great is the reward of persevering prayer. Listen to the final word of the Old Covenant:—

"Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a Blessing, that there shall not be room enough to receive it."

HOW GREAT IS YOUR FAITH?

The Lamp of The Town

RICHARD BRAUNSTEIN

Psalm 119:105—"Thy word is a lamp unto my feet and a light unto my path."

OUR thinking is aided and clarified by definitions. One definition we can always use is that of the Church. It will help us to discover what the Church is not. Among many things it is not a building. The building is the place in which the Church meets. The Upper Room housed the first Church.

The garage is not your automobile. It is the place in which you store your machine. When you visit some city you will note the Public Library. But what you see is not the library. The real library is inside, on the shelves. Books, — the best that man has thought, said, done, embalmed in printer's ink.

Late one night we were called on the phone. A young negro asked me to come and baptize his child who was very sick. Included in the directions for finding his home, he used the phrase, "Turn by the Church house." His quaint phrasing was the right definition. Not the Church but the House of the Church.

The real Church is people, flesh and blood. Sermons in shoes. Living epistles. Heart-

throbs and pulse-beats. You and I. It has been said that preaching is conversation on a large scale. We sometimes think that the conversation is rather one-sided. Be that as it may, when a worship service is held and the minister occupies the pulpit, there you have a group of people, called the Church, engaged in conversation about each other. Talking about each other, in a nice way of course. Face to face. A sort of sanctified gossip.

The word gossip has gotten in bad company. It used to be related to baptism. A gossip was one who sponsored a baptism. Now see where the word has gone. Like the word addict. We think of an addict as one who has a vicious habit, like drink or drugs. But St. Paul tells us that he is "addicted to good works." If some people are in need of salvation there are also many words that are in need of redemption.

If we are the Church it is because we have adopted Jesus Christ's way of thinking and living. We have made His design our own. Therefore we do more than worship Him. *We follow Him.* It is easier to worship than it is to follow. His cross is not only our hope but our pattern.

The Church is divided into groups. Local units of a larger body called a denomination. These units hold a relationship to the denomination like the relationship of a regiment to the army. Sometimes the unit is larger than a regiment. It might be a division. Then again it might be merely a corporal's guard. "For where two or three are gathered together in my name, there am I in the midst of them." This Scripture was never meant to cover a small congregation when a large congregation is possible. It can never explain the lack of enthusiasm and planning by way of visitation evangelism, which may crowd the sanctuary.

There is a contagion in numbers that cannot be discounted with the verbal shrug, "What price crowd?" It is both possible to number and weigh an audience. When we counter with the fact that centuries ago a handful of men turned the world up-side-down, or rather right-side-up, Jesus was really in the midst of them. They were very close to Him, the recipients of His personality, power and presence.

Think of those early days. Jesus made a wondrous claim for Himself. We could call that claim "audacious." Nobody could dare to say, "I am the Light of the World." Yet that was what the Master said about Himself. Light does not create anything but it does establish a relationship. When you enter a dark room and strike a match you establish a

Chaplain, Hallsboro
North Carolina

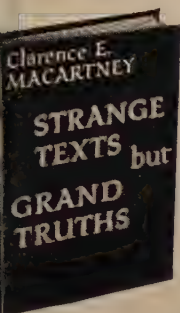
Ready April 6 The new book . . .

by
CLARENCE E. MACARTNEY

Strange Texts but Grand Truths

In these 17 messages, Dr. Macartney explores the grand truths of life and religion which he finds suggested by such strange or obscure phrases from the Bible as "A woman slew him," "Dig now in the wall," "Then shalt thou break the bottle," and "Wherefore did Sarah laugh?"

After stating his unusual text, Dr. Macartney paints a vividly realistic word picture of the characters and scenes that make up the context of the Bible phrase. Against such a background, he stresses the necessity of living by the Ten Commandments and the teachings of Jesus, and tells of the rewards of Christian faith in this life and the life to come. Numerous interesting incidents from history and from Dr. Macartney's own life, travel, and reading enrich each message. **\$2.50**



At Your Bookstore

ABINGDON - COKESBURY PRESS

relationship with the objects in that room. The relationship Jesus established with the rest of the world is now a record of history and experience.

When it came time for Jesus to depart, He made another great claim. This time about His disciples. Subsequently all His followers. He said, "Ye are the Light of the World." After all these years are we reading this statement correctly? Is it really true that we are the Light of the World? It does not seem possible. It is almost too good to be true. Was there ever anything said of any person greater than that? "Take this Light into all the dark corners." "Be a lamp unto the feet of all with whom you come in contact." "Let the people who live in darkness see a great light." "Be a Light unto the path of our fellow-men."

This is our Great Commission. These are our Marching Orders. Often we are compelled to march without music. Times are when we are "mute inglorious Miltons." A legend persists that Jesus was queried as to His mode and method for the saving of the world. It was hinted that there might have been some other plan, with less sacrifice for Himself, with less demands for His followers. His answer was "There is no other way." This is a task to make us more prayerful, more

humble, more thankful. What does one of our poets say about it all? This: "Christ has no hands but our hands, He has no feet but our feet."

The story is told of some American soldiers quartered in a bombed German village at the end of World War II who assisted the villagers to clear away the rubble and repair shattered homes. Their biggest task was to repair the ruined Church. Slowly they patched the ruined walls and fallen roof. One day they began to put together the fragments of a statue of Christ that had tumbled from a high altar. When they lifted the image back to its pedestal it was almost like new, except they had not found the marble hands. So at the foot of the handless Savior they wrote this poignant line: "I have no other hands than yours."

We are not to take ourselves too seriously but we can take our work too seriously. We recall the days when we had the Epworth League. At one of the conventions we were slated to give an address. We were made sorry that we had consented to appear on the program. The last speaker said, "Every man on the program today, was showing off." Just what prompted this unflattering statement we never learned. Unless it was one man who had

a rather unique method for rating his congregation. He showed us a huge map. It was the map of his Charge. Sticking in strategic places were a number of hatpins. Those with black heads were sinners. Those with white heads were saints. Those with pink heads were in-between, those who prayed cream and lived skim milk. The lecture was interesting but not convincing. It was neither a compliment to the thinking processes of the man nor yet the status of his people. It seemed to us that the whole affair lacked the heart and feel of the Shepherd who truly loves his sheep. There was no understanding or affection, no warmth or fire, that is the mark of a Cure of Souls. This was not the Church speaking but the voice of a mere mortal.

St Peter tells us that brotherhood is the definition of the Church. And sisterhood. "Be ye all like-minded, compassionate, loving as *brothers*, tender-hearted, humble-minded." "Above all things be fervent in your love among yourselves. Honor all men. Love the brotherhood." "He that loveth his brother abideth in the light." We are so anxious to save the world, leaven the whole lump. But we think, mostly, more of the lump than we do of the leaven. Our immediate task is not to evangelize the world but to Christianize the Church. As Charles Jefferson says in his Yale Lectures on Preaching, when he speaks of The Building of his Church: "When Jesus induced twelve men differing from one another widely in temperament, idea and social standing, to sit down together in an upper chamber in Jerusalem, He contributed to the solution of the social problem in every city throughout the world." "Let the minister preach to his Church and the Church will preach to the world." "Let him kindle the Church and the Church will illumine the community." "The Lamp of the town is the Church."

The Church is a group of people who, as they become more like Christ they become more unlike each other. The Church is a Democracy. A Democracy does not begin at the top but on the bottom. The Church is a fellowship, a communion, a family. "All we are brethren." When one is hurt, suffers, grieves, all are made to feel. The Church is a huge heart composed of many hearts. The pathway of God to one heart is through another heart.

What is the supreme mission the paramount function of the Church? She seeks to bring minds captive to the understanding of Christ. To lead wills to the glorious liberties of the

children of God. To thrill human hearts with the love that leaves all others cold. To open eyes to a beauty that leaves all others pain.

In the Letters to the Editor department of the Charlotte Observer we find a most beautiful message from a mother to her son. We give it without quotation marks as it has its own eloquence:

Dear Child: It is now six months since you left Korea and went home to the bright beautiful clean new land. It is again time to sing Christmas Carols and send messages to the ones we love. I wish that we could tell you that the Korean war is over, that your close friends and all your buddies have come home. The war still goes on. Things haven't changed much here at home. We are to have a new President in January—the one for whom you were going to cast your first vote. They burn a Bible and in our next largest Metropolitan city, 700,000 children attend no Sunday School, have no religious training, according to a Christian publication. There is a report that we have the hydrogen bomb which can be used to kill, maim and destroy. It must have cost millions of dollars. And we read in a late best seller that most of the people in Asia went to bed hungry last night. This is the news from our world but we are not dismayed. It was only the day before yesterday that we were burning witches instead of Bibles. We have made a little progress. Or have we? We shall continue to work for the things that you so zealously fought for; unity in the churches, instead of pulling apart and divisions. Equality for all people regardless of creed or color; and that no one, especially no child shall go to bed hungry. These things will surely come about, but at the rate we are progressing it may take another twenty centuries. And then when we sing Peace on Earth, Good Will toward Men it will be a song. We want you to know that we hold no bitterness in our hearts toward God or man. We know that God is good. He has kept us in almost perfect peace these last six months. Life is good. We have good friends. We live in a good world. This is our message to you in this year of our Lord, Nineteen Hundred and Fifty-two. — Mother.

This is the faith of a Mother. This is the Church speaking. This is the Church sending out a clear, white, beam of light, playing on all the miseries and wounds of a distracted and bewildered world. Thy word is a lamp unto my feet. Thy word is a light unto my path. With this lamp and light we cannot go astray.

ILLUSTRATIONS

JOHN H. JOHANSEN

Ministry of Encouragement

Text: Luke 12:32—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

One of the strangest battles in all history came to a most peculiar end at the Oka River, some two hundred miles from Moscow. The Tartars and the Russians had fought a bitter war, and the Russians were on the defensive. They were outnumbered, but they had managed to rally their forces on one side of the river, and with that natural defense had repelled all the attacks of the barbarians. It began to look as though the Tartar offensive might be stopped right there. Then one night a sudden drop in temperature was caused by a cold wave which came sweeping in from the peaks of the Ural mountains. The Russians realized that if it got any colder the river would freeze and the Tartars would cross it easily. Fear began to spread through the camp and soon little groups of the deserters were sneaking off in the darkness. Before long the fear had developed into wholesale panic, and the whole army was running for dear life toward Moscow.

In the morning, the Tartar sentries looked across the river and discovered that the enemy had vanished. Their tents were still standing but there was no sign of life. They suspected trickery. Maybe the Russians had received reinforcements and were crossing the river a few miles in either direction in order to make a surprise attack from the rear. Fear seized the hearts of the Tartars, and soon it became panic until their whole army was running for dear life in the opposite direction! And there you have the strange picture of two terrible armies, fleeing from each other. The Russians didn't stop until they arrived in Moscow, and the Tartars didn't stop until they got to the banks of the Volga River.

Well, that is what panic does to your courage, strength and intelligence. It is probably the worst enemy we have to combat if we are going to perform the ministry of encouragement.

Why Was I Born?

Text: Matt. 16:25—"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

One of the finest stories I have ever heard

Christ Moravian Church
Harrison-Salem, North Carolina

April, 1953

How can
your church
advertise
best



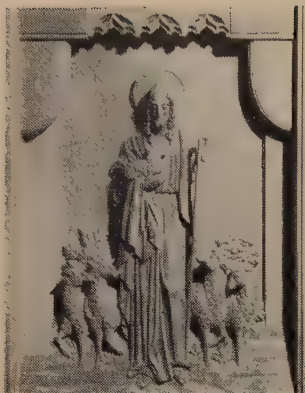
An outside bulletin board will advertise your church, but Schulmerich "Carillonic Bells" will do it much more effectively. Their clear bell tones provide inspirational music for all within hearing—setting a mood in minds and hearts, a mood receptive to your message.

For a moderate price, "Carillonic Bells" provide music that successfully advertises your church in every part of the community. No church tower is required. Write for further details.



SCHULMERICH
CARILLONS, INC.
19137-C Carillon Hill,
Sellersville, Penna.

Carillonic Bells



- Chancel Furniture
- Altars
- Altar Rails
- Pews
- Baptismal Fonts
- Choir Stalls
- Pulpits
- Credences
- Lecterns
- Carved Plaques
- Church Woodwork

• Consultation without obligation

Send for
Brochure
1-E

Ossit
SINCE 1867

Ossit Church Furniture Company, Inc.
Janesville, Wisconsin

FOR SALE: Retired minister's library of Theological Books. Also some German books. Write for list to: REV. H. A. THIELE, TWIN BROOKS, SOUTH DAKOTA

comes out of the life of Dr. Frank Gunsaulus, the famous Chicago preacher of some years ago. One Saturday morning as he was in his study writing a sermon, his nephew came in. This boy was a fine athlete, almost twenty-five years old, but he had never been quite able to find himself.

He noticed his uncle's sermon text, "For this cause came I into the world." (John 18: 37). That is a statement of Jesus to Pilate. The boy said: "Uncle, I wish I knew why I was born." That gave the preacher a chance to say a few words to him about life and soon the boy went on out. As he was walking on down the street he heard the fire engines. He noticed that the old Iroquois Theatre was burning. In that fire more than five hundred people lost their lives. He rushed over and when he got there he saw a number of people gathered around a balcony window. Quickly he

found a heavy plank, climbed on the building next to the theatre and laid the plank across to that window, and helped many people across to safety. However, as he was working, a heavy timber fell on him and knocked him to the pavement below. Just before he died his uncle got to him and said: "Now you know why you were born. You were born to save those people."

The curtain drops on the story there. But several years later Dr. Gunsaulus was traveling in Europe. One night he met a man in a hotel lobby and they were talking about several things. In the conversation the preacher happened to mention he was from Chicago and the other man suddenly became hysterical and began to mutter something over and over. Another man came and led him away.

Later Dr. Gunsaulus ask the third man what happened to the man he had been talking to. The man said it was a very sad case. He told him how the man was in Chicago one Saturday, and went to the old Iroquois Theatre. The theatre caught on fire and this man got out. However, to get out he had to climb over many screaming and fear crazed people. Though he, himself, was not harmed, he went crazy thinking about the experience. As a result, he says over and over, "I saved nobody but myself. I saved nobody but myself."

Godly Influence

Text: Romans 14:7—"For none of us liveth to himself, and no man dieth to himself."

In a church in New York City at the seven o'clock service one morning, a disheveled lad crept into a back seat after a night of wandering the streets battling with doubt of his faith. He was seeking a haven of rest; he was wondering if there could be anything to the idea that religion could do something for a man. He was a student at Columbia University. As his eyes wandered over the congregation at this early morning hour, he saw one of his ideals, a great scientist, a fine teacher in Columbia, under whom he had had a class. He knew that man's spirit and his mind, and there he sat with head bowed. So the boy said to himself, "If a man like that can believe in the God and Father of our Lord Jesus Christ, I can too."

He went out of that church converted, not by the preacher's preaching, but by a humble man's devoted faithfulness to an ideal. Perhaps the teacher was tired that morning and didn't want to get up and go to church. Perhaps he said, as many of us say, "What difference does it make, go to church or not to go

church?" For many years he never knew what had happened that morning, but one day he came back from overseas a man who was heralded in the newspapers as being one of the greatest contributors to medical missions that we have had for a quarter of a century. And the first man this medical missionary went to see when he got to New York was his professor, now retired. Sitting in his study, he told him the story. "You never knew," he said, "but it was the fact of your quiet devotion that led me to give my heart to God." How do you know whether it is insignificant, this moment of loyalty of yours, in your office, your home, or your church? Not one of us lives to himself.

The Great Enemy—Fear

Text: 1 John 4:18a—"There is no fear in love; but perfect love casteth out fear."

Rudyard Kipling tells the story of how fear came to a certain Indian village built on the southern slopes of the Himalayas. For dread, the villagers forsook their fields and cowered in their huts and then forsook them also. He tells how the great rank weeds and creepers began at once to advance and grow through the green crops and over the houses, and how the wild elements of wind and rain and sun and tropical storm got to work on the village and crumbled it into ruins. He goes on to tell how a month's time the jungle was back in a raging flood, where before had been men's homes.

Fear is like that and it is prevalent in our day. The Christian faith is our only final defense against the luxuriant growth of fear in the hearts of men. It is the faith, the Christian way of life, its energies and powers and goodness, that keeps at bay the wild jungle of fear. Cowper puts the thought in these verses:

"The saints should never be dismay'd,
Nor sing in hopeless fear;
For when they least expect His aid,
The Savior will appear.

Distinguished Service Crosses

Text: Luke 9:24—"For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

The name of Friedrich von Bodelschwing is well known to all Christians in Germany, because of his philanthropic work in establishing Bethel, a home for epileptics, and other institutions to meet the need of various groups of people. One day a member of the German Cabinet came to visit von Bodelschwing and presented him with a decoration as an expression

A PARSON PONDER'S



"I'd like to — but I can't afford it" — replies the preacher who is urged to make sensible provision for the future. It sounds conclusive except that we nearly all manage to buy what we consider to be a necessity.

But the more disturbing factor demands consideration. Do you know what it costs to protect your family? Sometimes it means questioning an axiom to suggest that the report of the high cost is like the rumor of Mark Twain's death — grossly exaggerated.

When the net cost of a Fund policy is clearly presented and understood the minister is frequently incredulous. He can hardly believe his own eyes. For example, a man of 25 may secure a \$5000.00 policy for \$81.65 annual premium. After protection has been enjoyed for 40 years, and if dividends accumulate, and the present scale of dividend payments continues, he will have a cash surrender value of \$5147.00. The payments amounting to \$3266.00 leave a net gain of \$1881.00 on the investment. If one seeks a bargain, where could a better buy be found?

Can a preacher afford not to make such a wise investment? Spending money "for that which satisfieth not" deserves the harsh words used by the prophet of old and echoed by the sages of today.

Any buy, however, which satisfies so completely and permanently constitutes an imperative for the man whose chances for making a fortune are strictly limited.

Seize this opportunity by the forelock and write to:

PRESBYTERIAN MINISTERS' FUND

Main Office, Alison Bldg., Rittenhouse Sq.

Philadelphia 3, Pa.

(17 branch offices from coast to coast)

An Interdenominational Life Insurance Company

for all Protestant Ministers

ALEXANDER MACKIE, President

Please send me information about:

- | | |
|--|---|
| ☐ Protection | ☐ Juvenile Insurance |
| ☐ Retirement Income | ☐ Family Income |

Name.....

Address.....

City.....Zone.....State.....

Date of birth.....E

"More than a Business —
an Institution"



NO KNEE INTERFERENCE. WILL NOT TIP



12 FOLDING TABLES ON MONROE TRUCKS STACK ONLY 29" HIGH

**DIRECT PRICES
To CHURCHES
LODGES, SCHOOLS
YWCA'S, YMCA'S
CLUBS, HOTELS, etc**

Write for Catalog
and Discounts

**MONROE FOLDING TABLES—DESIGNED AND
MANUFACTURED EXCLUSIVELY BY**

THE Monroe COMPANY

70 CHURCH STREET

COLFAX, IOWA

CHOIR GOWNS

PULPIT VESTMENTS

Hangings - Ornaments
and Supplies

Catalog Free on request

THE C. E. WARD CO.

New London, Ohio



We Publish Books!

Technical, business, text and other non-fiction
on royalty basis. Fiction and juvenile on co-
operative plan. Worldwide distribution.

MONARCH EDITIONS, Ltd.

220 West 42nd Street, New York 36

of the government's appreciation for his outstanding work. After the presentation, he took the Reichminister, and arm in arm, showed him the buildings and grounds of the great institution, Bethel. Along one of the paths they met a tramp who had apparently found his way there, seeking a job or food. Von Bodelschwing left the government official, hurried to the tramp, threw his arms around him and asked him what he wanted. Having found out his need, he directed him to the proper office, and came back to the Reichminister.

That dignity drew back just a little when von Bodelschwing approached him. "Don't you know, Mr. Pastor, what you can get from such tramps?" he asked. To this he replied "O yes, dear Mr. Minister, I know very well. It is many a flea or louse that I have gotten from people like that. But do you know? On the judgment day that flea which I may just now have gotten from that tramp, will be worth more than the distinguished service cross which you have just brought me." And then, as they passed the cemetery where their nurses had been buried, von Bodelschwing added, "Here are our distinguished service crosses."

Christ the Living Water

Text: John 4:14—"But whosoever drinketh of the water that I shall give him shall never thirst."

Dr. Henry Sloane Coffin tells of an experience he had with a group of friends who were building a cabin in the mountains. At the foot of the hill where the cabin was built there was what had long been regarded as a small spring, from which ran a fairly steady trickle even on a mid-August day. But the members in the group were of various minds about it. One allowed that he had always heard that there was a spring there, but now that he looked at it closely he thought it might be just the drainage of the hillside seeping towards the brook. Another, in corroboration of this doubt, called attention to the fact that there was not one trickle, but several, and that they were some yards apart. A third thought that there was a spring there, and that it gave good water, but he questioned whether there was enough of it for a dependable supply for a household. But as no other source of water was available, and as this spot had the reputation of containing a spring, it was resolved to begin digging. The diggers were astonished to find how abundant was the flow. When the spring had been welled up with stone and concrete into a wellhole with a capacity of forty-eight gallons, it filled completely in three-quarters of an hour on a day in the last week of a dry August.

Yes, there is a Spring of living water and it is adequate. Its flow is within each one of us, but we need Christ's help to make it a life-giving and a life-transforming well. And God wants each one of us to be a spring of living water from which others may drink also.

Religion—A Side Issue?

Text: Judges 3:31—"And after him was Shamgar the son of Anath, who smote of the Philistines six hundred men with an ex-

good; and he also saved Israel."

Sir Josiah Stamp was a great public servant in England a few years ago. He was a financier, an expert economist and chairman of several railway companies. In an obituary notice mention was made of all these activities and then, at the very end, came this: "He was also a prominent Wesleyan Methodist." It often happens that the report of an interview throws more light upon the reporter, and upon the public for whom the report was written, than it does upon the one about whom the report is written. It seems to have been the other way around here. If there ever was a man about whom it could be said that religion was the rule of his life, and not a casual incident in it, that man was Josiah Stamp. And yet, for the benefit of the public on that day, Josiah Stamp's religion was only worth a casual mention, as an afterthought. And he also saved Israel."

Politics, economics, big business, all that is front page news; but religion, that doesn't melt much ice! Such an assessment of a good man's life is symptomatic of an age which has taken God away from the center and relegated Him to the periphery.

BOOKS

THE RESURRECTION AND THE LIFE, by Leslie D. Mathershead. Abingdon-Cokesbury. 60 pp. \$1.00.

A book by the popular minister of City Temple, London, is always welcome. Especially is this so when the book deals with the central fact of the Christian faith, the Resurrection. The five messages, warmly angelical in nature, and written in a popular and easy style, deal with the following subjects: "Christ Is Risen," "Christ Is Alive Today," "Christ Offers Life Now," "Christ Offers Life Hereafter," and "Christ Is Relevant To Life Today." A reading of this book will strengthen faith.—*John H. Johansen.*

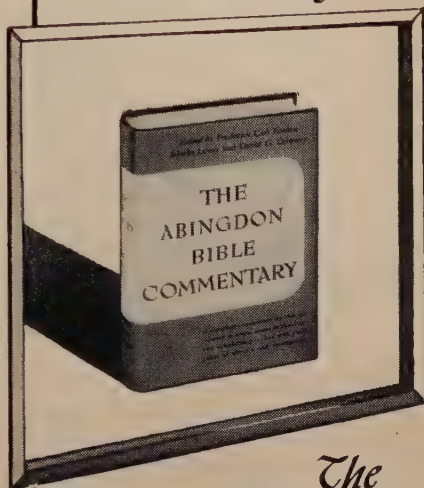
THE ORDER. THE EPHESIAN LETTER AND THE PRESENT TIME. By John A. Mackay. Macmillan. 214 pp. \$3.00.

The well-known Princeton Seminary President has given us a book on the most important of all themes. His Order is "the essential structure of spiritual reality, which has its source in God and whose development is determined by the will of God." His treatment is based on a study of Ephesians, by him regarded as the greatest and maturest of Paul's writings, the crown of the New Testament books, and holding the plan of God which now is, and the key to the future.

With all its height, depth and scope, the message is in the truest sense practical. Paul's "mystery," the hidden secret of God, makes sense of the world we live in, reveals its problems and also God's solution, and the course He has designed for human life.

This book has been a long time preparing. Its substance has been drawn out of deep crucial experiences in the author's life, reflected on by a theologian of

► BASIC for Bible Reference and Study



► The Abingdon Bible Commentary

Edited by Frederick C. Eiselen, David G. Downey, and Edwin Lewis

The complete, authoritative, one-volume commentary for our time, bringing all the treasures of the best research and scholarship—a comprehensive library of five fact-filled books within a single binding:

Articles on the Bible as a Whole
Articles on the Old Testament
Commentary on the Books of the Old Testament

Articles on the New Testament
Commentary on the Books of the New Testament

1,452 PAGES MAPS IN COLOR

Regular Edition, \$7.50
Thumb-Indexed, \$8.25

At Your Bookstore
ABINGDON-COKESBURY

designed especially for the
CHURCHES OF AMERICA...

THE SYMPHONIC CARILLON

World's finest electronic
carillon . . . tuned for
perfect harmony and con-
cordance in great bell
tones.

THE VIBRACHIME

World's loveliest chimes...
for inside use or tower
chimes or both . . .
separately or in-
stalled in any
organ.

*Write for
descriptive literature.*

MAAS-ROWE ELECTROMUSIC CORP.
Dept. 30, 3015 Casitas, Los Angeles 39, Calif.

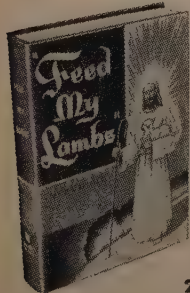


FEED MY LAMBS

*A Bible Story
Devotion Book*

Compiled by HENRY T. VRIESEN

The aim and object of the book is to establish the FAMILY ALTAR. The volume contains about 300 narratives of the Old and New Testament with the most important parts of the Psalms, the Prophets, the Epistles and Revelation; also prayers for each day of the week. More than twenty full-page pictures (authentic views) adorn the attractive book. The size is 6" x 9" with beautiful jacket and rich red cloth binding. Three editions have been printed in two years. Regular price \$3.00. Pastors obtain copies at \$2.00, from three copies up at \$1.80, postpaid.



SPECIAL OFFER FOR LADIES AID AND OTHER ORGANIZATIONS

25 copies and up at 50% discount. Societies receive the copies at \$1.50 and can set the price — \$2.00, \$2.50 or more, so may realize a profit for the organization or church.

RELiance DISTRIBUTORS

2669 N. 19th St., Milwaukee 6, Wis.

gifts, under the guidance of the Word of God, and cannot be read without profit. It is the word to us of a confessor, in the primitive sense of that word, a man whose life has been transformed by God and who cannot help but bear witness. If you want something alive, here you have it.—Paul H. Roth.

1,001 SERMON ILLUSTRATIONS AND OUTLINES Baker. 116 pp. \$1.75.

This volume is the fourth in the Minister's Handbook Series to be published by Baker Book House of Grand Rapids, Michigan. Listed alphabetically under various subjects from "Ability" to "Zeal," are pertinent texts, revelant maxims, apt quotations, classic proverbs, illustrative anecdotes, choice sayings, and quotable poetry.—John H. Johansen.

RELIGIOUS FREEDOM. IN EASTERN EUROPE. By J. Huthison Cockburn. Knox. 140 pp. \$2.50.

An extraordinarily solid, informative and soundly Christian appraisal of the pattern of State Churches in the countries of Eastern Europe and Russia. The author is Senior Minister of Dunblane Cathedral, Scotland, possessor of many other dignities, and has first-hand knowledge of his complicated subject. For deep insight, keen analysis, sympathetic understanding and Christian statesmanship, this book is a treasure.

The author begins with a discussion of Christian Liberty, its meaning, relation to the State, and the causes of the never-ending conflicts between the two powers. He then brings before us the procession of countries in which this liberty has been lost. The design is the same and differs only in detail; Russian policy and Cominform execution. The picture is a dark one on the whole, lighted with gleams of heroic Christian witness. The weaknesses of the Church which have contributed to this terrifying debacle are set forth with candor and are punctuated with frequent warnings against complacency and self-righteousness on the part of nations thus far sheltered in the mysterious province of God.

Dr. Cockburn looks forward to the Christian warfare that confronts the Church in which the weapons are spiritual: understanding of the foe, the example of a higher consecration, a better balance between activism and quietism, a close unity as against mere individualism. The Lord God reigns, this book believes. "Even in the longest struggle which seems hopeless to human eyes, He determines the final issue. Fidelity to the Crucified and Risen and Ascended Lord can not be in vain. It is He who has the last word.—Paul H. Roth.

NOT A SPARROW FALLS, by Paul Quillian. Abingdon-Cokesbury. 156 pp. \$2.00.

From 1937 until his death in 1949, Dr. Quillian was minister of the First Methodist Church in Houston, Texas. This book consists of fourteen sermons preached at one time or another to the congregation of the "largest church in Methodism." In the Introduction to the book Bishop William C. Martin says that "Paul Quillian was essentially an evangelist," and it is this evangelistic emphasis that stands out in all these sermons. The book is realistic and down-to-earth and chiefly, it is concerned with the individual and his need for Christ.—John H. Johansen.

FIFTY-THREE NATURE SUNDAY TALKS TO CHILDREN, by Joseph A. Schofield, Jr. Wilde. 189 pp. \$2.00.

This volume represents one of the few books on the market dealing with children's talks. The content represents careful planning, and a wide consideration of the various subjects in which children would be interested. The author offers the reader fifty-three

s for children. There is one for every Sunday in calendar year. Consequently, all special days, whether religious or secular, are included. One finds a on the meaning of Lincoln's life, lessons drawn from the experiences of Washington at Valley Forge. There are many that illustrate the forces of nature, such as gravitation, and applies their meaning to everyday life. The book in an excellent way moralizes a natural phenomenon. The basis of all the talks is the Bible.

The reader will find each talk simplified. They are written in language that can readily be understood by children. Such a book is helpful for many different occasions. A minister giving such talks to children in a morning service, a church school teacher, a superintendent of a department would find it very useful. It would be valuable in week day education. The author has made a fine and needed contribution in an important field.—A. Wallace Copper.

WIN THE GOOD FIGHT, by Robert Menzies. Abingdon-Cokesbury. 173 pp. \$2.00.

In this book of eighteen sermons Dr. Menzies, a retired minister of the Church of Scotland, reveals the enemies of the Christian life and then he goes on to re-emphasize the helps that a Christian has available to fight the good fight. Especially helpful to reviewers were the chapters on "Spiritual Pride" and "Uselessness," both interpretations of parables of the Lord.—John H. Johansen.

THE INTERPRETER'S BIBLE. A Commentary in twelve Volumes. Volume 10, Corinthians, Galatians, Ephesians, Abingdon-Cokesbury, 749 pp. with maps of the Eastern Mediterranean World, and Palestine, in New Testament Times, and complete contents and contributors in all twelve volumes of the Commentary on the back of the jacket. \$8.75.

The letters to the Corinthians are significant for their revelation of the perils and problems of the missionary church in the first century; Galatians, the long struggle to maintain freedom and spirituality; the history of the church and the life story of the Apostle Paul as he interpreted his relationship to founding, nurture and growth of the churches; Ephesians, the glory of the church in its reflection of God's purpose, revealed through Jesus Christ—all four letters showing Paul's life in Christ, and the lasting influence of Paul on the infant church and its growth through the years until the present.

The writers of the commentary on these four important books of the Bible represent the ablest scholars known, and present the best of research, Biblical interpretation and preaching of our time:

Clarence Tucker Craig: Introduction and exegesis of I Corinthians.

John Short: Exposition of I Corinthians.

Wald V. Filson: Introduction and Exegesis of II Corinthians.

James Reid: Exposition of II Corinthians.

Raymond T. Stamm: Introduction and Exegesis of Galatians.

Scar F. Blackwelder: Exposition of Galatians.

Francis W. Beare: Introduction and Exegesis of Ephesians.

Theodore O. Wedel: Exposition of Ephesians.

If you have not secured and studied the brochure, now to use "The Interpreter's Bible," by George A. Strick, a reprint from Volume I of The Interpreter's Bible, 16-pages, ask your Book Store for a copy, or write to Abingdon-Cokesbury for information.

Communion Services

In Lovely Chrome and Aluminum
Pleasing in Design

Please drop us a line if interested

GOODENOUGH & WOGLOM CO.

19-21 Beekman Street, New York 38

(near City Hall)

Church and Sunday School Helps
Since 1848

(our General Catalog will help you)

ARE YOU USING . . .

The INTERPRETER'S BIBLE

*Christendom's Most
Comprehensive Commentary*

12 VOLUMES

The only commentary with the complete texts of both the Revised Standard and King James Versions.

Four volumes now available . . .

Volume I — General and Old Testament Articles; Genesis, Exodus.

Volume VII—New Testament Articles; Matthew, Mark.

Volume VIII—Luke, John.

Volume X—Corinthians, Galatians, Ephesians.
Each 6⁷/₈ x 10 Inches—\$8.75

ABINGDON-COKESBURY

**FOR COMPLETE INFORMATION,
MAIL THIS TO YOUR BOOKSELLER**

Please send me the prospectus on THE
INTERPRETER'S BIBLE, published by
Abingdon-Cokesbury Press:

Name _____
Address _____
City _____ Zone _____
State _____

CHOIR GOWNS

Lovely, colorful gowns in all styles for all age groups. Many rich, appropriate fabrics. Also gowns for Confirmation on rental basis. Ministers Robes, Academic Robes. Budget Plan. Write for complete information,

ask for Choir booklet B17
Ministers booklet B67

E. R. MOORE CO.

932 Dakin Street, Chicago 13, Illinois
25-34 Jackson, Long Island City 1, N. Y.
1908 Beverly Blvd. Los Angeles 4, Calif.



CHURCH FURNITURE.



of
ECCLESIASTICAL BEAUTY
and
DISTINCTIVE QUALITY
Since 1884

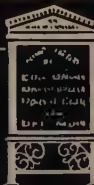
Designed and Produced
by

THE JOSEPHINUM
CHURCH FURNITURE CO.
DEPT. E, COLUMBUS 7, OHIO

CLARK'S

**CHURCH
BULLETIN
BOARDS**

**BULLETIN BOARD
LETTERS**



"UNITYPE"

**ILLUMINATED
CROSSES**

**MEMORIAL
AND GIFT
PLATES**



Bronze Tablets

W. L. CLARK CO., INC.

Manufacturers Since 1914

52 LAFAYETTE ST., NEW YORK 13

SEPARATE LITERATURE OF EITHER ON REQUEST

Study for the Degree

of Doctor of Psychology (Ps.D.), Doctor of Metaphysics (Ms.D.), or Doctor of Divinity (D.D.) by correspondence in the quiet of your own home. Write for further information.

THE COLLEGE OF DIVINE METAPHYSICS INC.

Dept. E, 2811 N. Illinois St.
Indianapolis 8, Indiana

CLIP THIS AD and send it NOW. You will receive six samples of our 60c per 100, beautiful, just off press

CHURCH BULLETINS

3 Communion, 1 Missionary, 2 General
"CHURCH BULLETINS OUR SPECIALTY"

WOOLVERTON PRINTING CO.
CEDAR FALLS, IOWA

THE FUNERAL ENCYCLOPEDIA. Edited by Charles L. Wallis. Harper. 327 pp. \$3.95.

This volume is designed to meet the needs of the average pastor in the difficult duty and privilege of officiating at the funeral service, viz. a source book containing materials included in the usual funeral service, carefully indexed so it will be useful on short notice. In addition to the Funeral Service, for various age-needs, there is a Treasury of Funeral Sermons, under titles:

- A. God's Glory in the Morning
- B. The House of Many Mansions
- C. And This is Life Eternal
- D. Intimations of Immortality
- E. The Path of Life
- F. Death the Gate of Life
- G. His Resurrection and Ours
- H. The God of All Comfort
- I. Paul's Persuasion
- J. The Memory of the Just

followed by an Anthology of Funeral Poems, Funeral Prayers, and Professional Conduct.

Faith That Endures

(From page 114)

the "half-converted." Was there ever a neater statement of a commonly observed fact? Nevertheless the half-educated are kings in a world of theological ciphers and the half-converted are a welcome relief from the Godless and hopeless who are all about us. The followers of Jesus have a *road map* and a *road*. They are the best people on earth and they are good to the degree that they place the credit for their goodness elsewhere.

It is only by the multiplication of men of faith and their progressive sanctification that Christianity can hope to succeed in its present desperate conflict with Godless ideology and pagan practice. Once more members of the household of faith must learn to out-think, outlive and outdie their rivals. That the church continues to produce persons who can do this (note today's news from Korea, China and Bulgaria) is the best evidence of its vitality and the sure forecast of its final victory. Prof. Kenneth Scott Latourette's recent monumental study of Christianity's expansion reaches optimistic conclusions as to its position in the modern world. Churchmen will rejoice that he was able to do this. Wisdom dictates, however, that they continue to put their confidence mainly in those unseen principles and forces which for twenty centuries have proved to be the power of God unto salvation for both persons and society. But the reward is promised only to those who have the *faith that endures*. To stop short of the goal is to risk the loss of one's entire investment.

Household of God

(from page 114)

brought to America on "Crusade scholarships, to repair the ravages of war.

Many Folds—One Flock

Christ speaks of many folds, but one flock; many different views of truth, but one great unity of spirit. Emphatically did He declare His disciples who forbade one who followed not with them, "Forbid him not; for that is not against us is on our side." The household of God can never be construed on the narrow basis of doctrinal uniformity, but loyalty and love to Him who is its ever-living Head.

An old Scotch woman applied to her minister for admission to the church. The minister examined her in the doctrines of the church—examination she utterly failed to pass. He said, "I am deeply sorry that I cannot receive you." Strangely moved, she turned away, saying, "I may not be able to answer your questions, but I could die for Jesus Christ." This was too much even for Scotch Presbyterian strictness, and the minister called her back, and promised her the membership she desired in Christ's church. Anyone who can truly say, "Lord, Thou knowest all things; Thou knowest that I love Thee," belongs to the household of God, though all His children should close the door against him.

Each one of us is self-contained and a separate unity. Each heart knows its own bitterness, and no stranger—no, not even brother or sister—may intermeddle with our joy. Dwelling together as we do, we touch each other only on the surface. In each there are abysmal depths of feeling and experience which not even the dearest may sound. Every thoughtful parent looks at his children and wonders what is moving in each of their hearts—those hearts which, though revealed by look or word, are yet more largely concealed. How true it is "The Lord knows those at are His."

If I truly love the One,
All He loves are mine;
Alien to my heart is none,
And life grows divine.

Three Possessions

(from page 115)

Home and the way I had been brought up, I found out I couldn't do the things I thought I could."

III. Kindness is one of life's most valued possessions.

What is memory without kindness to make it sweet? It is unkindness that makes grief hard to bear. A father's face was

GOWNS

PULPIT-CHOIR

**CONFIRMATION
BAPTISMAL**

**DOCTORS
MASTERS
BACHELORS**

**CAPS GOWNS
AND
HOODS**

EST. 1912

BENTLEY & SIMON

7 WEST 36 ST. • NEW YORK 18, N.Y.



THE JUDSON PASTOR'S

Communion Set

**COMPLETE • COMPACT • PRACTICAL
AND MOST REASONABLY PRICED**

- Washable Fabrikoid Case
- Liquid-tight Glass Flagon
- Metal Bread Container
- Aluminum Bread Tray
- 3 Glasses

ONLY \$7.25

COMPLETE

Every essential for administering a simple service. Fitted in velvet-lined Fabrikoid case. Smaller than a small book—4" x 7½" x 1¼". Durably constructed for lifetime service. Ready for instant use.

THE JUDSON PRESS • 1703 CHESTNUT ST., PHILADELPHIA 3, PA.

WORSHIP FOLDERS

**Appealing in Color Beauty
Appropriate in Art Work**

*For Seasonal
and General Services*

+ + +

Samples on Request

+ + +

Goodenough and Woglom Co.

19-21 Beekman St.

NEW YORK 38

ELECTRIC
LIGHTED

CHURCH BULLETINS - HONOR ROLLS



Send for **FREE Catalog** containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

ASHTABULA SIGN COMPANY

Dept. F Ashtabula, Ohio

"THE SANITARY" Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY

Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.



Circular and quotations on request

SANITARY COMMUNION SERVICE

Box 396-Dept. E.

Rochester 2, N. Y.

PIPE ORGANS of Distinction AUSTIN ORGANS, INC. HARTFORD, CONNECTICUT

CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection

Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples

ECCLESIASTICAL ART PRESS
DEPT. F. LOUISVILLE 12, KY.

Church Windows ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained,
and Ecclesiastical Glass

Send us the sizes and shapes of your windows
and we will submit quotations



ROBES

Catalog and fine selections of
sample materials on request.
Fair Prices. Mention whether
for Pulpit or Choir.

DeMOULIN BROS. & CO.
1153 South 4th St., Greenville, Ill.

Republics comes to an end by luxurious habits!—
Montesquieu.

twisted with grief as he turned from the casket that held the body of his son. "What hurts me most," he moaned, "is that wasn't as good to him as I should have been."

There is nothing greater than kindness. Love is greater? Kindness is love in action. Faith is greater? Kindness is faith put to work. It is worth more than all the orthodoxy in the world. "If you would be remembered," wrote Dr. Chalmers, "write your name in kindness, love, and mercy on the hearts you come in contact with. You will never be forgotten."

A sixteen year old boy stands before the judge in a crowded, New England courtroom. He is awaiting sentence. He has been accused of stealing an automobile. In a nearby chair his mother sobs. The cold-eyed judge glares over the rims of his spectacles as he launches into a bitter tirade. His words crack like a whip, but the boy does not cower. His attitude is one of utter defiance.

"I'm not afraid of you," he snarls. An angry flush spreads over the judge's face. "The only language you can understand," he snaps, "is six months in the reform school." "See if I care," the boy snaps back. The crowd murmurs. "That kid is hopeless," someone says. "He ought to be whipped," observes another. There is no sympathetic word for him anywhere. They are like lion trainers jabbing a caged beast with sharp sticks.

The judge spies a young man from a nearby town. He is superintendent of the Golden Rule Farm for problem boys. "Mr. Weston," the judge says wearily, "what do you think of this boy?" Weston steps up with an air of assurance. There is a kindly light in his eyes. "Judge," he says, "I don't believe this boy ever had a chance. He has never known a father's love. He has never had a friend to guide him. I'd like to see him given a chance to show what he's really worth."

The court room is quiet, and then there is an audible, stifled sob. It does not come from the mother. It comes from the boy. One kind word has done what many cruel words had failed to do. It had reached his heart. He walks out with Weston to cause no more trouble. One word of kindness has put his feet on a firm, sure path. "Always be kind. Everyone you meet is fighting a hard battle." "Be ye kind one to another, tenderhearted, forgiving each other, even as God for Christ's sake has forgiven you."

GENERAL

Reviews	133
Church Methods	118
Editorial	116
Couragement	131
Th	113, 116, 125, 128
er	133
strations	131
ience	132
ior Sermon	122
ister	118
her's Day	118, 128
tecost	119, 123
essions	115
ayer	117
ee Relations	114
mons	123

ARTICLES

th, Mills	113
ousehold of God, Wyle	114
essions, Clarke	115

EDITORIALS

mp Termites	117
m Mountain to Valley	116
at Works	116
ple Rules	117

ILLUSTRATIONS

ist, Living Water	134
couragement	131
eat Enemy, Fear	133
ly Influence	132
igion—A Side Issue	134
vice Crosses	133
y Was I Born	131

SERMONS

Great Faith, Wagner	125
Lamp of Town, Braunstein	128
Life's Joy, Burnham	123

CHURCH METHODS

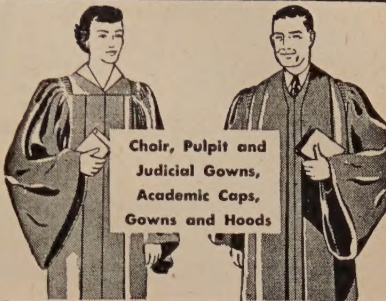
Account-O-Lopes	130
Church Seating	121
Freedom Planning	110
Heroes	110
Junior Talk	122
Men and Missions Sunday	119
Minister, What Is	118
Mother's Day Programs	118
1954 Scripture Calendars	118
Pell's Notes, 1953	119
Pentecost, 1953	119
Prayer (Forgiveness)	117
Rally Day-Birthdays	119
Redikut Letters	119
Reunion Services	119
Zion on Mississippi	119

SCRIPTURE TEXTS

I—Illustrations	
O—Outlines	
S—Sermons	
Psa. 16:11 (S)	123
Psa. 119:105 (S)	128
Judges 3:31 (I)	134
Matt. 15:28 (S)	125
Matt. 16:25 (I)	131
MMatt. 28:20 (S)	122
Luke 9:24 (I)	133
Luke 12:32 (I)	131
John 4:14 (I)	134
John 15:11 (S)	123
Romans 14:7 (I)	132
I John 4:18a (I)	133

Cotrell and Leonard

GOWNS



Choir, Pulpit and
Judicial Gowns,
Academic Caps,
Gowns and Hoods

SINCE 1832

Cotrell AND Leonard

INC.

Albany 1, New York



**CHURCH
CONTRIBUTION
FORMS**
for Treasurers and Financial Secretaries

Printed in duplicate,
this system provides both a
permanent record for the church and a copy for
each contributor . . . efficient and economical.
WRITE FOR SAMPLES

The HAUKE PRESS 6 EAST MAIN ST.
RICHMOND, 19, VA.

New Envelope Holders

Beautiful traditional Gothic design . . . practical convenience . . . durability—all combined in a new combination envelope-pencil holder. Crystal-clear plastic; adds a classic touch to any church pew. Holds supply of cards as large as 3" x 5". Includes screws.

PER BOX OF 100 **\$30.00**

Order from Your Bookstore or
THE JUDSON PRESS
1703 CHESTNUT STREET, PHILADELPHIA 3, PA.



Every Sunday bulletins
of distinction for
Bible-believing churches

Cathedral Folders

VASSAR, MICHIGAN

Christ-centered, attractive
Lithographed in duo-tone
write for samples



Washington Pilgrimage

Ministers interested in information on the 1953 "WASHINGTON'S PILGRIMAGE," April 30 - May 3, should contact David C. Cook III, 850 North Grove Ave., Elgin, Ill., for a Statement of Purpose of the third annual pilgrimage, started with the dream of Harold and Ruth Dudley, who wanted the American people to realize their divine calling. Emphasis is placed on the sailing of a small ship, The Mayflower, three hundred and thirty-three years ago, seeking the new world that would provide freedom of speech and worship, liberty and justice for all. This annual observance of American history through recognition of the basic sources of our nation's religious heritage should interest every citizen, old and young, and deserves nation-wide publicity and support. True, only a limited number of our 160-million citizens can make the actual physical pilgrimage annually, but every citizen can join in the spiritual pilgrimage, and support the effort through prayers and goodwill. America needs to count its blessings, and to review seriously its responsibility to Almighty God for having granted them. Here is a project for church groups, community groups, service clubs.

**FREE Catalog
BRONZE TABLETS**

**DESIGNS FOR
EVERY NEED**

Write today for free
48-page catalog, il-
lustrating 150 sug-
gestions for solid
bronze tablets—me-
morials, honor rolls,
testimonials, awards,
etc. Ask for catalog

Write to
Desk 12

INTERNATIONAL BRONZE TABLET CO., INC. 150 WEST 22nd ST.
NEW YORK 11, N. Y.

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you
the wide variety of well made
church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

FOLDING CHAIRS

*in Steel
or Wood*

**FOLDING BANQUET
TABLES**

**WRITE FOR CATALOGUE
AND LOW DIRECT PRICES**

J. P. REDINGTON & CO.

DEPT. 89 SCRANTON 2, PA.

GOWNS



•Pulpit and Choir•
**Headquarters for
RELIGIOUS SUPPLIES**



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

WHERE TO BUY CHURCH EQUIPMENT



ALTAR WARE

Sudbury Brass goods 142

BELLS AND CHIMES (Tower)

Mass Chimes 136

Schulmerich Electronics.... 131

BULLETIN BOARDS

Ashtabula Sign Co..... 140

W. L. Clark Co., Inc..... 138

CERTIFICATES

Judson Press 143

CHAIRS AND TABLES

(Folding)

Monroe Co. 134

Redington & Co., J. P.... 142

CHURCH BULLETINS and PAPERS

Cathedral Folders 141

Ecl. Art Press 140

Goodenough & Woglom... 139

Woolverton 138

CHURCH FURNITURE

AMERICAN SEATING

CO. 144

Josephinum Furniture.... 138

Ossit Co. 132

Redington & Co., J. P.... 143

COMMUNION SERVICE

Goodenough & Woglom... 137

Judson Press 139

Sanitary Com. Service.... 140

GOWNS (Pulpit and Choir)

Bentley & Simon 14

Cotrell & Leonard, Inc.... 14

DeMoulin Bros. 14

E. R. Moore 13

Nal. Ac. Cap & Gown... 14

Ward Co., C. E. 13

INSURANCE

Presby. Min. Fund 13

MEMORIAL TABLES

Int'l. Bronze 14

MISCELLANEOUS

College of Metaphysics.... 13

ORGAN

Austin Organs 14

PEW HOLDERS

Judson Press 14

PUBLISHERS

ABINGDON-COKESBURY

112, 129, 135, 14

Monarch Pub. 14

Reliance Pub. 14

UPPER ROOM 14

RECORD FORMS

Hauke Press 14

SUNDAY SCHOOL SUPPLIES

JUDSON PRESS 14

Standard Pub. Co. 14

WINDOWS (Stained Glass)

St. Joseph's Art Glass... 14

PRINT YOUR name, house number, street address, city, zo-
number, and state, so catalogs and information sent on yo-
inquiry will reach you.



Firms whose names you find here have proven the
integrity in serving BUYERS of Church Equipme